

Introduction

This book is not a replacement for the Book of Revelation, nor is it a full commentary on it. It is a chronological evaluation of that book augmented by other portions of Scripture. After spending over twelve years studying the chronology of the life and ministry of Jesus Christ, ancient history, and various sciences, I have been amazed at how the prophecies of Scripture and the details it includes are supported by other sources of information. The brilliance of God's plan and timing became clearer as I saw how multiple events in the life of Christ matched the Jewish feasts and customs rooted in the Old Testament. The product of these years of labor produced:

Unleavened Bread of Life, the Birth and Divine Timing of Jesus the Messiah now in its fourth edition, and *Journey of Jesus the Messiah with The Chronologically Merged Gospels*. Both these books are available at Gethsemanebooks.store.

This research and its discoveries changed my perspective on the level of detail contained in God's word. I thought, "If God provided enough specifics in His word and protected enough corroborating historical evidence to identify the exact day Jesus was born, perhaps He provided more detail about Christ's return than has been imagined possible."

My studies and new perspective affected me in at least three ways. First, it reinvigorated my conviction that the subsets of time related to the return of Jesus Christ and the tribulation period were tied to the Jewish religious feasts. Second, it opened my eyes to consider major astronomical events as signs to communicate with mankind. Third, my discoveries stripped me of my confidence in how "the Church" communicated history and interpreted events. We are too quick to accept what others say and too quick to make our own assumptions. We must be careful to receive all of Jesus' words, not just the ones that suit an argument we prefer, and we must study to correctly discern their meaning. Two such instances where Jesus' words are misquoted and misunderstood are: "no one knows the day or the hour;" and the discernment of the sign of a red sky. (The meaning of coming "as a thief in the night" from I Thessalonians 5:1-3, I Peter 3:10 is also assumed and generally misunderstood, as will be examined in this text.)

No 'One' Knows the Day or the Hour

Unfortunately, the verses which say mankind will not know the day or the hour have been used as an excuse by some to render study of the Lord's return and the Book of Revelation moot. Those who do study eschatology usually misunderstand Jesus' words about, "the day or the hour" both due to unspecific English translations and because they do not have knowledge of the culture in which they were spoken.

There are four verses which have been used to communicate that humans cannot know when a particular event(s) will occur. Mark 13:35 says that “you all (plural) have not known (perfect tense) at what watch of the night the Master cometh (event).” The perfect tense in which the verb “to know” appears is an action that was occurring and completed in the past. It does not mean no one will know when He will come before He comes. Nor does the verse say no one will know the approximate time of His return. They will not know the precise watch of the night, which is a three-hour period.

Matthew 25:13 again has the plural “you all” of the verb “to know” in the perfect tense regarding the return of the Son of Man. Here the phrase is “you all have not known the day **nor** the hour.” Carrying the same general message the period is broader “the day” and narrower, “the hour.”

Matthew 24:36 has the verb “to know” in the perfect tense, “**he** has not known the day **and** the hour” notice the masculine singular regarding knowing when “He is at the door.” While Mark 13:32 has “**he** has not known the day **or** hour” after which all the things discussed in the prior verses related to the Son of God’s return have occurred. Most important to our discussion, these two verses make clear that the words, even in the plural, should be understood as speaking about **men** not **having known**. Nor are any of these four verses speaking to a future lack of knowledge, but a past state. Unfortunately, most Bibles render the “masculine singular” **man** to be “**one**,” thus leading a reader away from two common uses of the phrase and the meanings attached to them at the time of Christ.

There are two historical Jewish understandings of “not having known the day or hour” within that culture which are suggested as being the meaning Jesus was communicating. Some say the phrase was an idiom used to refer to the Feast of Trumpets, 1 *Tishrei*, which began the secular/political new year. The Feast of Trumpets could have occurred in a year on one of two days based upon the sighting of the new moon which began a month. Further, this sighting had to be confirmed by two (male) witnesses, no singular witness was enough. Therefore, no (one) man ever knew “that day or hour,” and neither did anyone else in Israel, until the two witnesses concurred that the start of the month was identified, and notification by the lighting of fires spread the news.

If this was the meaning to which Jesus was referring with His words, it matches well a determination supported in this book. For this work postulates, the raising up of God’s children from death occurs on the Feast of Trumpets, followed by the raising of the living saints. Again, the day of the Feast of Trumpets traditionally could not be known until it occurred because of the need to have the new moon attested to by at least two male witnesses resulting in the new month being declared. This event could be affected by cloud cover.

Some hold that Jesus' words were another idiom used to express the uncertainty of when a marriage would occur. These words, or some similar phrase, were a common expression used by young Jewish men in answer to questions of "when is your wedding" or "how is the new house progressing" (Matthew 24:36). The idiom "no man has known that day or hour" was an admission to not knowing the precise moment a man's father would say, the preparation work for the new family's residence was in order and he could go get his bride. With the requirement of the father's permission to proceed with the marriage within the culture, truly no man knew the day or the hour of his wedding. Jesus, like any man, is looking forward to taking His bride, His people, and the joys they will share together. It can also be suggested Jesus' words carried the meanings of both metaphors.

While three of the four verses suggest the "day or hour" is pointing generally to the period of the return of the Lord, Matthew 24:36 appears immediately before Jesus compares that time to the time of Noah where the evil are taken and the good are left. Matthew 24:37-44 also suggests His warning that the time He is referring to will be like the days of Noah as people choose to be blind. Noah's contemporaries could have noticed the assembling of animals into the ark, yet they ignored the obvious signs of God's coming judgment and continued going about their business until they were swept away. Jesus was imploring people to take notice of the signs, be ready, and avoid being taken away in destruction. If the "day or hour" is a reference to a point in time the strongest argument seems to be that the unknown day is when the tares are uprooted leaving the wheat at the end of the age, after the seven-year tribulation period is over.

This work accepts the literal understanding that the unknown "day or hour" pertains to the gathering of the "chief people/first resurrection," as it is placed within the Gospels before this event in Matthew's Gospel. Further, it is placed after the end of the seven-year tribulation period. Remember the phrase was used by the Lord in answer to the disciples' question, "what will be the sign of Your coming and of the end of the age?" Jesus' answer points to the 1335th day referenced in Daniel 12:12, which is after the time when the tares are plucked out, before Pentecost, leaving the wheat, as explained by Christ in Matthew 13:40.

The Sign of a Red Sky

While embracing the refrain, "no one knows the day or hour" many do not consider what Jesus meant when He compared His return to deciphering the meaning of a red sky (Matthew 16:2-3, Mark 16:3, Luke 12:54-55). A red sky only identifies the weather pattern that is approaching within the next hours or day. Thus, He was saying when times get close, His people should see the signs

and not be surprised. These words also suggest God's people can know some things that are coming within the span of a day or even several hours. These words of Jesus do not refute His words that "no man has known that day and hour." They point to different things. Logically, if His return is close, why shouldn't God's people see the signs and gain a more refined understanding of what is to come? Again, a red sky only identifies what will happen within a small range of time at a point near that time. Jesus was saying when His return is approaching His people can and should know more about His coming than just general things concerning a broad range of time.

It seems to be more than coincidence that Jesus directs the attention of His children to look to the sky for the identification of the small period of time when a storm is to hit. Specifically, a "red sky" is the sign Scripture identifies as the indication a terrible storm is nearly upon them and is the first identifiable sign of the beginning of the tribulation period. This "red sky" is when "the full moon is turned to blood" (Revelation 6:12) followed in thirty minutes by "fire being poured out from Heaven upon the earth" (Revelation 8:5). Both the blood moon and the fire from the sky are certainly "red skies."

When Jesus returns in the clouds, recorded in Revelation 19:11-16, His tongue is said to be a sword, a *rhomphaia*. A parallel passage from Isaiah 30:25-33 describes His tongue as a fire from the sky proceeding by His command – a terrifying "red sky." Both the *rhomphaia* and the "red sky" are descriptions of Christ's intervention in judgment on a particular day and hour. This book explains this event.

Before starting this journey, two factors must be acknowledged. First, as is scientifically possible, this book hypothesizes the striking of Earth by a particular meteor(s) on one particular orbital pass. Second, this book suggests a precise indicator in Scripture, a full lunar eclipse, which will be occurring on a very specific Jewish feast day, that identifies when a nuclear war will occur. If these conclusions are correct, Jesus Christ's return is soon.

While I do not assert the seven-year period hypothesized in this book is conclusive. It is Biblically defensible, scientifically feasible, and logical. All of these things point to a specific seven-year period which fits all the clues perfectly. Additionally, all seven of the subsets of time relating to the seven-year tribulation period and the "end of the age" listed in Scripture can be tied to the Jewish feasts and an astronomical event which closes the tribulation period. This event seems to be "the sign of the Son of Man... in the sky" mentioned in Matthew 24:30.

Nevertheless, two other things must be acknowledged. There are seven-year periods later in this century that fit the Jewish feasts as this book describes them. And, although none of them have all the accompanying astronomical events fitting into the timing of the feasts as does the period of this book's hypothesis, God can send objects

to achieve His purposes that mankind currently does not or cannot recognize. (For those who want to consider the probabilities of the timing presented and the possibility of other seven-year periods within this century, there is a section at the close of this book entitled “What Are the Odds” which contains more detailed information.)

Like the days of Noah, some will consider themselves too busy to take the time to study and understand what the Bible says about the last days of this age. Yet for those with wisdom and courage who believe God uses His feasts to communicate His timing and plans and that He uses signs in the Heavens to announce major events, the proposed timing of God’s plan presented in this book is logically compelling, shocking, and perhaps life-saving information.